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THE CONVERTED CATHOLIC

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A DISCERNING COMMENT ON
THE OREGON DECISION

THE WAR ON PROTESTANTISM

THE TYRANNY OF THE MASS

AUGUST, 1925

331 West 57th Street,
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THE CONVERTED CATHOLIC

An International Magazine

Published Monthly by Christ's Mission,

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*Devoted to the Instruction of Roman Catholics Regarding the Evangelical Faith,
the Enlightenment of Protestants to the Aims of the Roman Hierarchy,
and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church of Rome.*)

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Founded by Rev. James A. O'Connor, 1883.

"When thou art converted strengthen thy brethren."—Luke 22: 32.

Vol. XLII

AUGUST, 1925

No. 8

The annual subscription price of this Magazine is One Dollar a Year for Ministers and Theological Students of all Denominations, and Catholic Priests of all Communions.

Protestant Seminary in Mexico

Mexico City's Union Theological Seminary, maintained by Presbyterian, Congregational, Methodist and other Protestant denominations, and enrolling some thirty students, has purchased ten acres in the Chapultepec heights section of the city.

"Subjects of the Holy Father"

In a description of the coat-of-arms of Bishop Noll, of Fort Wayne, Ind., we learn that "The color of the hat for bishops is green, which is contrary to the general idea on the subject, the Episcopal color, purple, being the color of the Pope's livery, and so worn by bishops and all subjects of the Holy Father."

"The Tyranny of the Mass"

Attention is directed to this article on page 245. It affords valuable information on the mentality of many Catholics created by their education, and should make all our friends more zealous than ever in helping Christ's Mission to place the true Gospel before them and the Holy Orthodox Catholics (Greek and Russian).

Skeletons in Havana Catacomb

An A. P. dispatch from Havana to the Boston "Transcript," May 20, said:

"Laborers working on historic Santa Clara convent yesterday came upon a subterranean passage that led to a catacomb containing approximately one hundred skeletons. It is believed the catacomb was used by Clarisian nuns."

The "Schoolmarm" in Mexico

"Perhaps the best symbol of contemporary Mexico is the vigorous fresco of Diego Rivera, in which, while the armed revolutionary stops his horse to rest, the rural schoolmistress appears, surrounded by children and adults, poorly clad like her, but animated by the vision of the future." Pedro Henriquez Urena, in "Inter-America," June, 1925.

Christ's Mission Services

The Sunday afternoon services (3.30 p. m.) at the Mission chapel will be resumed on September 13. If our subscribers and friends living

in the Metropolitan area (which includes for our purposes Jersey City, Newark and other cities, and Yonkers, New Rochelle, Mt. Vernon and vicinities) would send us the names and addresses of five persons to whom we may send invitations, we shall take pleasure in doing so.

Tablet in England to Adrian IV

In memory of Pope Adrian IV, the only Englishman ever to attain that office, and who held it 1154-1159, a tablet has been unveiled in the parish church at Abbot's Langley, near the abbey of St. Alban's. As Pope he is remembered by some for his contests with Frederick Barbarossa, the German emperor, and by others as the Pope who sold Ireland and its people to King Henry II.

Asks Expulsion of Nuncio

An A. P. dispatch from Buenos Aires to C. S. "Monitor," Boston, July 3, said that Senator Mora Olmeda presented a resolution in the Senate of Argentina that the Papal nuncio be given his passports within forty-eight hours and compelled to leave the country. The resolution demands the suspension of Juan Bono, the bishop of Santa Fe, and Catamarca, and that action be brought against them for violating the Constitution. It also declares that the Senate should not make provision for the Buenos Aires archbishopric until the Government's unrestricted rights are fully re-established.

Worth Remembering in the Future

In an article in "The Century Magazine" for May, by George F. Milton, occur two short utterances, which may in the future prove of greater historic value than they now seem to possess. The title of the article is, "Can We Save the Democratic Party?" Mr. Milton says, on p. 97: "Mr. McAdoo came to the New York convention with far more instructed or committed delegates than any other aspirant. The injection of the Ku Klux Klan issue ensued as a last effort to block his nomination. His enemies decreed a political St. Bartholomew's Day." The other paragraphs reads: "The Klan fight itself did not cause the deadlock. There were added certain 'favorite sons,' before each of whom Tammany successfully dangled the bait: 'The Smith vote will come to you if you stay in,' and each of whom swallowed it, hook, line and sinker. Their votes plus the anti-Klan bloc, totalled more than a third of the convention."

Seeking Seclusion

The bishop was frankly surprised as he faced his pretty young caller.

"Do you wish to spend the rest of your life in a convent?" he asked.

"Heavens, no!" replied the girl.

"Only until my bob grows out again."

—American Legion Weekly.

Bound Volumes of this Magazine

If any of our friends desire to have bound volumes of *The Converted Catholic* for 1922, 1923 or 1924, we should be glad if they would write to this Office.

The "Forum" Discussion

The series of articles now running in "The Forum" (247 Park Avenue, New York City), seems to be making a good deal of trouble for the priests of Rome by informing the Catholic laity on certain points of the cult as to which they were ignorant. Of course the Papal priests and press cannot abuse the "Forum" for printing the Protestant articles, in view of the prominence given to Papal propagandists, so they belittle the statements that they cannot controvert and vilify in scurrilous language the writers thereof. One good reason for the ignorance of Catholic men and women about their religion is, of course, that its most prominent features—the Mass, transubstantiation, auricular confession, Mariolatry, etc.—are not only absent from the writings of the New Testament (Douay Version) but are contrary to common sense, the premises for them being granted. The fact of such general ignorance can easily be tested, by anyone who will ask a Catholic friend or workmate why he goes to Mass, for example. He will probably reply because it is a "mortal sin" not to do so, but if you go on and ask him what a mortal sin is, who says it is a mortal sin, and where he can find in his Bible anything about different kinds of sin, or anything about going to Mass at all, he will be practically speechless, except to say "the Church" teaches it. If you ask why he believes things on the mere say-so of the priests, his only reply will be—in the great majority of cases—that he has been

taught so. To such people these "Forum" articles bring new information, and some of them have evidently been asking questions that the priests have had difficulty in answering satisfactorily. The last thing in the world that the priests of Rome desire of the layman is that he should ask questions. His one duty is to do what "the Church" tells him—"theirs not to reason why"—or even to ask why.

Vatican Flouts Czecho-Slovakia

The Papal Nuncio left Prague on July 6th, and the Czech minister to the Vatican left Rome two days later. The immediate occasion of the break was the presence of President Masaryk and the Prime Minister at the 510th anniversary of John Hus who was burnt at the stake by the Council of Constance in 1415 (in violation of the safe conduct given by the Emperor Sigismund). On this day of the celebration the Hussite flag was hoisted over the Presidential Castle. The real cause of the Vatican animosity to the Republic is that the Constitution is modeled after ours, and provides for separation of Church and State—a much more serious matter for the Vatican in Central Europe than it is here.

If your subscription is in arrears, will you please remit at once, and also send us the name and address of a friend who you think would be likely to become a subscriber if we sent a sample copy?

Deceivers and being deceived: the high priests of Rome.

"Unam Sanctam" and the U. S. Post Office

The great political ideal of the Vatican may be summed up in the famous "two swords" paragraph of the Bull "Unam Sanctam" of Pope Boniface VIII (1302), in which the proper rule for every nation on earth is of two swords—one that of the Church, and the other that of princes and knights wielded at the sufferance of the priest. According to press dispatches published in New York June 22, Mussolini has struck the last crushing blow at the liberty of the press, which has now ceased to exist in that country.

An early edition of the New York "Sun," June 20, contained this item (which did not appear in later issues), from Cambridge, Mass.: "P. Melvin Dame, said by the authorities to be a member of the Ku Klux Klan, has been arrested by a post office inspector here under charges of sending improper matter through the mails. He was alleged to have circulated in a pamphlet, entitled "The Danger Signal" attacks upon William Cardinal O'Connell, Mayor James M. Curley, of Boston, and others. He pleaded not guilty, and was held under heavy bail for appearance next Tuesday before United States Commissioner Jenney. The prisoner was also charged with circulating attacks upon police and other officials of Lowell."

The New York papers have been silent as to what happened at this hearing (if it ever took place), but it is a matter of importance to the

American people that any post office inspector should have been sent to arrest anybody on such a charge. If Cardinal O'Connell and his henchman Curley have any just cause of complaint they can obtain their remedy in the courts. Federal officials should not be made catspaws to pull Vatican chestnuts out of the fire.

Concerning "Purgatory"

Some time in April one Judge Rutherford gave a radio talk in which he made remarks about "Purgatory" of which the managing editor of the Brooklyn "Tablet" disapproved. One or two letters passed, the radio manager courteously maintaining his stand. In the "Tablet", of May 9th, appeared this letter from him: In the published reply to it the Papalist editor ignores the real question entirely and goes off into perfectly irrelevant matters:

"It is the privilege of each individual to believe what he wishes. We can clearly see that the difference of opinion between Judge Rutherford and yourself with respect to where the dead are is this—one adheres to the Bible, the other to Catholic doctrines.

"Should there be one Scripture in the Bible containing the word purgatory, or one Scripture that teaches that there is such a place for the punishment of the dead, please send it to this radio station. Of course if such a Scripture exists it can be found.

"You may be assured of our good will toward millions of sincere Catholic individuals."

"THE WORLD'S WORK" ON THE OREGON DECISION

When the decision in the Oregon Education Act case was handed down the widespread endorsement and praise on the part of the press afforded noteworthy evidence of the sinister "influence" of the Vatican agents in and over the newspapers of the nation. Perhaps this was to be accounted for, in part, by the fact that the representatives of Oregon made no attempt to show that the principles of the religio-political cult that the priests of Rome call "the faith" were not merely un-American, but aggressively anti-American. But the almost universal note of approval does not receive the support of "The World's Work," which says, in its July number:

The Catholic Church has a right to maintain a parochial school system if it desires, just as any other church has.

Yet there is a grave question whether the wide exercise of this right by the Catholic Church is beneficial to the community. One of the main virtues of our public school system is that it tends to give the mass of children a homogeneous outlook on life. It does this at their most impressionable age. This is a highly desirable thing in a democracy.

The parochial school system, where it exists, works against homogeneity. Its object is to keep the Catholic children apart from the others, to make them a little world unto themselves. The object is to make certain that their religion is un-

contaminated. But the result is more than this: The Catholics growing up in separate schools not only think alike on religion but become accustomed to acting as a more or less solid mass on other subjects—particularly in politics. The parochial school system greatly helps to maintain the political solidarity along the same lines as its religious solidarity. This tends to make every political question take on a religious aspect.

The classic example of this phenomenon appeared in the last Democratic campaign. All the Catholic vote was for Governor Smith, of New York. As soon as one church votes for a man on religious lines the other churches vote against him on religious lines. If all the Catholics had not voted for Governor Smith it is quite possible that he might have got the nomination. As an able Governor of New York Smith had a good reason to expect support from all over the country. But as the special representative of a group he was doomed.

The Catholic Church maintains that it does not meddle with politics. It makes very little difference whether it does or not. As long as Roman Catholics appear in politics as a solid body it is inevitable that they be treated as a church in politics. And if to the ties of religion and race there are added the ties of exclusive schooling together the Catholic group is likely long to remain a solid mass. Such cohesive

and exclusive minorities based on religion or race are beneficial neither to the minority nor to the general public.

Any reader who has hastily assumed that the Supreme Court decision has "settled" the issue will read this paragraph with interest.

The solution of the problem is not to be found in legal enactments. It is rather in the slow working of public opinion. Those who believe in a parochial school system, and those who disbelieve in it each have a right to argue for their conclusions. In the long run that will produce a solution which threats and force will not produce.

The State of Oregon deserves the thanks of the nation for having placed this phase of the Papal Peril before the whole country in a concrete form. Had it set forth before the Supreme Court those features of the Roman cult to which attention has frequently been directed in our columns in connection with Papalist educational institutions the result might have been different. And "The World's Work" is evidently among those who do not regard the decision as having finally disposed of "the problem."

The ultimate purpose of every move of the high priests of Rome is the destruction of every form of civil and religious liberty in this country. If you doubt this, send ten cents to our office for "The Mind of the Vatican on American Political Institutions."

Papalist Perverted "History"

The Knights of Columbus are not the only henchmen of the Roman hierarchy busily engaged in contributing literary propaganda to the work of "making America Catholic." "The London Christian" in writing of "A History of England" just published, says: "Roman Catholics realize that English history convinces the young student as to the benefits which accrued to the nation as an outcome of the Reformation—benefits which touch us to-day, no less than they touched our forefathers in earlier centuries. Inasmuch as history carries such convictions, to the detriment of propaganda in behalf of the Papacy, Roman Catholics have of late conceived the plan of re-writing English history, in order to redress the balances, as it were, irrespective of the weight of facts! There is proceeding consequently, a subtle process of 'literary penetration,' not only in historical writings, but in other forms of literature which appeal to a wider audience. . . .

"The root idea of this book," according to the "Morning Post", "is to convince the general reader that we owe all that we are and have, our whole past and our whole future, to Rome, and are for that reason guilty of gross ingratitude in refusing to return to the Roman allegiance." The same kind of work is going on here, and the carelessness with which facts are handled is doubtless much the same on both sides of the ocean.

Please read carefully the inside page of the back cover.

THE WAR ON PROTESTANTISM

There is no greater delusion than that contained in the idea sometimes expressed that Catholics and Protestants have been living side by side in peace and unity for fifty years, neither interfering in any way with the other. In a general colloquial sense it may be true in that there have been no physical encounters between individuals and no controversy on religious subjects in the local press.

Nevertheless each body, in such circumstances exercises a silent and hostile influence on the other because their fundamentals are so diametrically opposed that the mere daily lives are affected thereby, even if neither body, as a whole, "works much" at its religion. The silent influence of Protestantism in a town makes for respect for the law, and in a general way obedience to it, respect for the Bible, and a higher plane of ethical conduct than that of the Roman Church. Tolerance of contrary opinion on every subject and between Protestant denominations, dislike of privilege, combined with freedom of speech and of writing in the local newspapers all produce some effect on the general mentality of the Catholics in the community. And on the other hand the disregard of the law on the part of Catholic saloonkeepers (before prohibition), the example set of Sabbath desecration, the prevalence of gambling, especially in connection with raising money for the Church, and the necessarily lower ethical ideas due to ignorance of the Bible have not been

without their effect on the Protestant part of the community.

And this silent poisonous influence of Papalism has worked its way into all ranks and classes of non-Catholics. Would anybody have believed, for instance, thirty years ago, that they would live to see a magazine of the class and standing of "The North American Review" open its pages for a series of articles written in avowed antagonism to an amendment to the Constitution?

And since the passage of the Volstead Act it can be safely asserted that the stand taken against the Eighteenth Amendment by the Vatican priests and press, and naturally lived out in large part by the Catholic laity has had more to do with the spread of lawlessness throughout the land than any other one cause.

And now comes Mr. W. H. Anderson, formerly State Superintendent of the Anti-Saloon League in New York State, who says, in a sort of manifesto, published in "The Fellowship Forum" of Washington in the issue of June 20:

Resistance to prohibition is not accounted for by thirst, although the dwindling army of alcohol addicts still runs into the millions. It is not fully explained by greed, although there are enough fools, gluttons and "respectable" anarchists to make it apparently profitable for thousands of bootleggers to commit perjury, larceny, burglary, robbery and murder.

There is something deeper. A

new element has been injected. Unscrupulous finance and corrupt politics have always been lined up with the liquor traffic. They have been joined in the effort to break down the Eighteenth Amendment by a sinister, alien, anti-Protestantism as the third member of a trinitarian tyranny of tarnish.

Mr. Anderson then proceeds:

Political ambition does not fully explain the anti-prohibition animus and activity of anti-Protestantism. It goes deeper than that. Religious fanaticism among ignorant aliens and those who exploit them has been invoked by the wets. A so-called "religious war" has been secretly started, and is being secretly and cleverly waged in America. It is masked under the pretense of a "tolerance" which is a sham and a screen for the ultimate in intolerance. The overthrow of prohibition is but a step toward the real final objective, which is the destruction of Protestantism. . . .

To-day much of the constituency, and apparently most of the "leadership" of the Protestant churches are utterly ignorant not only of the fact that prohibition is in serious danger, but of the most serious fact that Protestantism itself, which offers the free moral basis without which no moral reform in this country can win and endure, is itself threatened with fatal loss of moral influence in civic affairs in the possible fail-

ure of enforcement of the dry laws which, as an issue, is the special child of the Protestant denominations.

Not all of the things that are being done against prohibition are being done by anti-Protestants. They have always been able to get professed or pretended Protestants to do a lot of their work, either innocently or ignorantly, or knowingly, in return for profit, position or power, and thus keep the real moving influence hidden.

These are the salient paragraphs of the manifesto, which concludes with the announcement of the early appearance of a new organization to make war on the foes of both Protestantism and Prohibition.

Many of the elections held during the last few months have shown that the Ku Klux Klan has, practically all over the country, a large number of followers or sympathizers who vote for candidates favored by the Klan, without belonging to that body. This was notably the case in New Jersey when the Republican "regular" "Rum-Rome" candidate was beaten by above 30,000 votes. Without any further knowledge of either Mr. Anderson or his plans, it would appear that the purpose of the former is to organize and mobilize this floating Klan "constituency," and other citizens of similar views. And with probably the prospect of fairly good success.

In the New York "Times" Mr. Anderson is quoted thus: "My prosecution and punishment for an alleged

crime in the absence of injury to another or profit to myself, and without any proof of criminal intent, completed the job of convincing us of the need for it to protect future generations of American citizens who may dare to oppose a wet alien anti-Protestantism dominant in the larger American cities."

The fact of his having served a prison term is largely discounted, in the minds of many people by a feeling that while technically guilty of the offence charged, the real cause of his prosecution was the determination on the part of the allied forces of Rum and Rome to "get" him; and that they ultimately succeeded in doing so.

Hartt Confirms Anderson

Somewhat curiously Mr. Anderson's somewhat sensational statements find corroboration in an article by Rollin Lynde Hartt in the July "World's Work," written from a different angle, and quite capable, in itself, of being used as ammunition against the Protestant-Prohibition forces.

It begins by stressing the "fiery religious impulse which has been the life and soul of the Prohibition movement." It then gives some reasonably accurate facts in explanation of the growth and power of the Prohibition enterprise. This accuracy does not extend to the statement that it is a basic [Prohibitionist] contention that the Christian religion implies a belief in the necessity of enforced total abstinence. Personally we never heard any such sentiment

expressed, nor have we ever seen it—or anything like it—in any "dry" literature. Nor have we ever heard or read before that the Prohibition movement was "inspired by the Spirit of God." How much or how little truth is contained in the importance of the manufacture of artificial ice in transforming "Protestantism from a persuasive force into a coercive force repudiating the spirit of Jesus and adopting that of an avenger" we do not know. Nor were we aware of "its recently avowed intention of refusing aid to America in case of war."

On the whole the article not only corroborates Mr. Anderson's general view, but affords a sample of the campaign material that is being used against Protestantism itself.

One good result from the present movements will be to compel people to "line up" on the issue "Pope or President?" or perhaps even more pertinently "Pope for President."

The Vatican agents are flooding the country with booklet propaganda to bring the people of this nation under the yoke of Rome. We are anxious to reprint some of the "Letters" of Father O'Connor for the benefit of Protestants, and some of the evangelical articles on "The Gospel in the Douay Bible," for the benefit of Roman Catholics. Contributions for this special item of Christ's Mission work will be very welcome.

"CRUSADING IN THE WEST INDIES"

In these days when the Roman Church is proclaiming itself as a kind of incarnation of all the virtues inherent in New Testament Christianity, and principles of democracy that form part of its visible fruitage, it is well to have some of the real facts of the case plainly before us. Cuba and Haiti have four chapters each, Porto Rico and the French Islands two each and Santo Domingo one. "By their fruits ye shall know them," and four centuries afford fairly reliable proof of the real character of Papalism in several lands, upon the population of which Protestantism, as a cult, has made no real impact. The author of this book is the Secretary of the Upper Andean Agency of the American Bible Society, and we naturally find considerable evidence of the beneficent power of the Word of God among peoples from whom it has been withheld. A deacon of the Presbyterian Church in Matanzas began to educate himself for the priesthood when a young man. He had gone as far as he could in Cuba, and was on his way to Spain when he saw a man selling Bibles on a street in Havana. He had never seen one, and bought a copy out of curiosity. Glancing through it his eye fell on 1 Timothy 3: 2, where Timothy is told that a bishop should be the husband of one wife. He remembered that his Church forbade him to marry, and the Bible enjoined it upon him. So he examined it to see what it had to say about Purgatory, the Mass, the Invocation of Saints and the Virgin Mary, but

could find nothing. He decided to postpone the voyage to Spain to continue the study of the Scriptures, and of course the more he read the more was he convinced of the errors of his Church. Instead of becoming a priest he became an active member of a Protestant Church. In Haiti, we are told, the Roman Church has come down to the level of the negro. In the old cathedral at Port-au-Prince the author heard a French priest talking like some of the Papal agents here and claiming that everything good in our civilization had its source in Papalism. On the wall was a picture of the Virgin represented as a buxom negress holding in her lap an infant Christ as black as herself. In Guadeloupe the writer met a priest—a "good old gentleman"—who told him he was too good a man to be engaged in such work as selling Bibles. He said he had not sufficient wisdom to understand the Bible even as explained by the Roman commentators. He said: "God has given His Holy Spirit to the Pope and the Bishops so that they may understand and teach us. It is not for us to attempt to understand it." The book is full of information on many subjects and is written in a very interesting style. It has a number of excellent illustrations.

The price of "Fifty Years in the Church of Rome," is \$3.00, not \$3.75 as advertised last month.

Send Ten Cents to the Office for "The Papacy in American Politics."

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York. Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

AGAIN CONCERNING PURGATORY

Q.—Is it true that the Church teaches that the fire of Purgatory is just as intense as the fire of Hell?

A.—The Church itself has never set forth any doctrine on this point. However, some of her great teachers and brilliant writers have expressed their views on the subject. St. Thomas the most famous and most learned of theologians says that, apart from the duration, there is no distinction between the torments of Hell and those of Purgatory. And St. Augustine writes: "The same fire burns the lost and the saved."—Brooklyn "Tablet," June 20, 1925.

Any thinking person, whether Catholic or not, who reads the above reply and believes it, might well ask, "If that is true, what is the use of belonging to the Roman Church—or any other? Indeed, if that be true, the death of Christ must have been in vain, and the whole doctrine of salvation by faith in the atonement of Christ on the Cross falls to the ground.

But the Catholic Bible contains these texts:

At the end of ages, he hath appeared for the destruction of sin, by the sacrifice of himself. So also Christ was offered once to exhaust the sins of many; the second time He shall appear without sin to them that expect Him to salvation. (Hebrews ix, 26, 28.)

We are sanctified by the oblation of the body of Jesus Christ once.

This man offering one sacrifice for sins, for ever sitteth on the right hand of God.

By one oblation He hath perfected for ever them that are sanctified. (Hebrews x, 10, 12, 14.)

And Jesus Himself said:

All you that thirst, come to the waters: and you that have no money make haste, buy, and eat: come ye, buy wine and milk without money, and without price.

Seek ye the Lord, while He may be found: call upon Him, while He is near.

Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and He will have mercy on him, and to our God: for He is bountiful to forgive. (Isaiah lv: 1, 6, 7.)

Let not your heart be troubled. You believe in God, believe also in Me.

If I shall go, and prepare a place for you, I will come again, and will take you to Myself; that where I am, you also may be. (John xiv: 1, 3.)

Peace I leave with you, My peace I give unto you; not as the world giveth do I give unto you. Let not your heart be troubled, nor let it be afraid. (John xiv: 13.)

In the issue of this Magazine for February, 1895, Father O'Connor wrote concerning Purgatory: "In contrast with the certainty of salvation full and free, and the sure hope of immortality through the life, death and resurrection of Jesus Christ for everyone who believes in Him and worships Him with contrite and humble heart, and serves and follows Him gladly; how horrible is the teaching of the Roman Catholic Church that the soul when separated from the body,

'in a moment, in the twinkling of an eye,' goes into a place of suffering and punishment called Purgatory, where it is burned with fire and brimstone for an indefinite period—it may be millions of years. In the Roman doctrine 'to be absent from the body' does not mean 'to be present with the Lord,' but to be consumed with the fires of Purgatory, which the Papal theologians say are in all respects like the fire of Hell, except that some time there may be deliverance from Purgatory, but out of Hell there is no redemption. The rascals who invented that theory ought to be consigned to the hottest fire that Satan could make of sulphur and brimstone after receiving a coat of tar and feathers before going there. And the crime of imposing this doctrine upon the people and deluding them with this lie is all the greater when they are told that if they give money to the priest the suffering and duration of Purgatory will be lessened and shortened. But unless the money is paid the soul shall endure all the torments. No priest will ever say mass for a soul in Purgatory unless he is paid for it. Surely the people who are taught this doctrine should be enlightened. They are in darkness as dense as can be found in any heathen land."

The real facts are that the sacrifice of Christ on the Cross was a complete sacrifice, purchasing a complete salvation for all who make a complete renunciation of sin, and receive the complete gift of God, and thereby enter into a complete experience of the continual presence and power of a complete Saviour who is with them through all the changes and vicissitudes of life, always being close at hand to supply all their needs of the moment from the riches of His grace.

These are matters of fact and not of opinion or "belief" or creed.

It will be remembered that the Reformation of the Sixteenth Century came into actual existence through the sale of indulgences by Tetzel, a Dominican monk. But Father Halbleib goes further in his advertisement reproduced on opposite page, because while Tetzel only sold indulgences for sins and for release of souls in Purgatory the Virginia priest offered salvation outright for "a dollar," in one part of the advertisement, and "your very own price and on your very own terms" in another. At least, if words mean anything at all in such a connection the "safest insurance on this earth" for "your own soul" cannot possibly signify less than this.

Salvation cannot be bought with money. It is the free gift of God to any and every man who will repent of his sins in the sense of abandoning them, and accept by faith the atonement for them wrought by Christ on the Cross on His behalf.

God means every Catholic to be happy every day; happy in the consciousness that the sins of the past are all forgiven, and that, being now reconciled to God through faith in Jesus Christ, all things work together for his good. And he is equally sure that when the hour of death comes he will have an abundant entrance into Heaven. And the texts above quoted tell you how to obtain this experience.

CHEAPEST FIRE INSURANCE! SAFEST ON THIS EARTH!! SOLD BY A PRIEST!!!

Do you want to help insure the MOST VALUABLE THING you have on this earth FROM FINAL LOSS BY FIRE? Do you want to make YOUR VERY OWN PRICE and your very OWN TERMS for this insurance?

Then why not help to INSURE your own soul—and the souls nearest and dearest to you—by FINAL LOSS BY FIRE and at the same time help INSURE YOURSELF MUCH HAPPINESS even on earth whilst insuring the success of the work of starting the Catholic Church at last in a vast section of the South where it is still almost unknown after nearly 50 years of effort—and unknown chiefly for lack of means?

You can help do all of this insuring by sending a dollar—more or less, once or often—the safest way for valuable and interesting information to

REV A. J. HALBLEIB.

Sacred Heart Church, Danville, Virginia.

Guaranteed return of money or any other valuable sent in its place if you are not satisfied with value received.

"PAPAL PAGANISM"

This is the first work of its kind to deal with the important question of Roman Catholicism and the evil results of its activities that we have seen, in respect of the lines upon which it is laid down.

It affords evidence not only of very wide reading on the part of the author, but of very clear thinking along lines that are taken by few. Much of the content of the book will be new even to those who have made some study of the Roman Church and of its past history. It ought to be studied by more Protestant ministers and teachers than are likely to read it, although there are isolated cases, here and there, of pastors who are beginning to perceive the existence of the Papal Peril—often after having it pointed out to them by persons not actively engaged in any church work.

This book is the work of a scholar. Its four most important chapters deal with the Pagan Nature, Origin, Enlargement and Evolution of Romanism, respectively, and the second "Part" of it treats of "The Truceless War between Romanism and Christianity." Footnotes abound, giving details of the authorities for statements in the text.

We are told that the Roman Church was born about 600 years before Christ, in the transition of early Roman life from the agricultural family to the city-state, "when ritualism became more elaborate, priests became a more powerful caste, and

the State became the basis of religion."

On page 61 we read: "The magic and polytheism which were always in Romanism were comparatively harmless as long as they were under the control of the family priest. As soon as the city-state arose and the priesthood became an institution separate from the household, family piety became subordinate to the State, policies took the place of personal purity, magic became an instrument of exploitation in the hands of the priests, religion was the spiritual arm to be wielded by the State. That was the beginning of the Roman Catholic Church; Romanism has never changed from then until now. In history we read of 'the secular arm.' That is a misnomer; it is merely the Catholic Church working in her proper sphere. Romanism has always been primarily a state affair; religion is simply an engine for the control of the masses by civil law, using, at the same time, spiritual threats and promises, not for spiritual or moral ends, but in order to substitute human for divine authority and to bring everything under the control of brute force."

On page 64 we find a theory, new to us—advanced for moral conditions in South and Central America; that "perhaps Romanism in Spain, in Mexico and in South America during the past four hundred years has been reincarnating the cruelties of her Etruscan ancestors." Of these "ancestors" we read that the men

bore a reputation not merely for self-indulgent and luxurious habits, but for actual gluttony, and the women were said to be almost universally profligate. . . . Nor was this looseness of manners compensated for by softness of temper or gentleness of behavior toward others. The Etruscans were proverbially harsh in their treatment of their serf population, and often drove these wretched dependents into rebellion.

Space forbids even an indication of the mass of detail given in support of different propositions all set forth in regular order showing the features most prominent in all the Asiatic paganism and in the Roman Church. But no one who reads this volume through is likely ever again to even think of the Vatican politico religious machine as "a sister Church" of the Presbyterian and Methodist denominations. There is a strong chapter setting forth the anti-American defiance of law on the part of the Roman Church and its pernicious influence throughout our land. Every subscriber should get this book, even if only for the purpose of lending it to as many of his friends as he can persuade to read it.

Papalist Ideas of Gratitude

It seems a little strange that "The Biblical Review" should give nearly a column of its space to a quotation from "The Commonwealth," one of the objects of which journal is to mislead Protestants by misrepresenting Catholicism. The quotation is from a

Papalist writer, W. D. Guthrie, who writes: "It is quite true that the majority of Americans were then [when the Constitution of the United States was adopted] Protestants, but they constituted a religious majority. The Catholics never forget that they owe the blessing of the religious liberty which they now enjoy and which the national Constitution guarantees to a generation that was overwhelmingly Protestant." The most conspicuous forms in which this remembrance of this "blessing" are manifested are the exclusion of the Bible from the public schools wherever it can be effected, the endeavor to substitute the "continental" Sabbath for the Protestant American Sabbath, the continued open violation of State and city laws in respect of gambling, and vigorous war, active and passive on the Eighteenth Amendment. Also the principle of separation of Church and State is continually assailed by too frequently successful raids upon State and city treasuries for the support of purely sectarian institutions. Also millions of dollars are spent in the support of parochial schools created for the sole purpose of educating children to regard the priest as the great source of authority in the life of the individual, and the canon law of the alien Roman Church as supreme to that of the nation, as also that their Church—and, of course, they themselves—have the right to choose which laws of the State they shall obey or disobey. Odd forms of gratitude!

THE PRODIGAL SON AND HIS FATHER

A SERMON BY THE LATE FATHER CHINIQUEY

(Abridged from *The Converted Catholic*, June, 1885)

Is it possible to read the history of the Prodigal Son without shedding tears of tenderness and admiration at the goodness, the kindness and the inexhaustible mercy of this good father? Had not he a thousand causes of complaint against his guilty son? Were not the rags with which he was covered sufficient evidence of his shameful excesses? But nothing of the kind appeared in this divine parable of the Prodigal Son where Jesus wished to paint Himself, such as He is, "A father always tender, always indulgent, always patient, always of boundless mercy!" Does it not seem apparent that our good and adorable Saviour, Jesus, wished to confound and destroy, beforehand, the sophistry and blasphemies of the Church of Rome in this parable? The Prodigal Son knew well the heart of his father, when, in the depth of his profound misery, he cried: "I will arise and go to my father!"

You see how it is to his father alone his thoughts and his heart turn; how it is to his father alone he goes; how it is to his father alone he meets; how it is to his father alone he speaks; how it is from his father alone he receives his pardon.

From one end of the Gospel to the other the grand truth that sets off each page is that Jesus is the incarnation of the mercy, love and infinite compassion of God to sinful man.

Each word of the Gospel is proof that Jesus, and Jesus alone, is par excellence the Friend and Saviour of the penitent sinner.

In reading this story one feels that Jesus Christ wishes entirely to remove the monstrous idea that there could be any one on earth or in Heaven whose heart could be more merciful, more compassionate towards the sinner.

See with what care the Saviour puts absolutely no one between the father and the guilty son. You see neither brothers, sisters, mother, angels nor saints interfere in this divine reconciliation of the fallen child of Adam and his Heavenly Father, his Saviour and his God. What a fresh outrage it would have been to the heart of his father if he had said: "I have so offended my father that he will neither wish to receive me nor to listen to me; I must speak to him through someone else; I will plead my cause through some of his better friends—my brother, who has always so faithfully loved him." Would not such language have been an insult to the love of the good father? And in permitting distrust in his kindness to enter his mind would not the Prodigal Son have rendered himself still more unworthy of the pardon he came to implore?

Yet such is the deplorable doctrine of the Church of Rome. She sees the poor Prodigal Son overwhelmed un-

der the weight of his misery and, instead of pointing him to the Saviour, always ready to receive him, always ready to forget the past at the first cry of grief escaping from a penitent heart, she shows him a totally different Jesus—a Saviour always excited and in bad humor, who can be approached only by the saints. The sinner is advised by Rome to keep at a great distance from his angry Father, and he cannot approach Him at all without first getting all the angels and saints in Paradise to intercede for him.

If a priest of Rome had met the Prodigal Son on his way to his father he would have said, if he had spoken as his Church does to-day to the sinner: "Thou dost well to return to thy father to ask pardon for thy sins, but thy conduct has been so bad that he has good reason to be angry with thee. In truth, you run great risk of being badly received by thy father. In thy father's house thou hast a brother whose conduct has always been irreproachable; go first to him and pray him to ask pardon for thee from thy father. What thou wouldst be refused because of thy wicked life will be granted at the prayer of so virtuous a son as thy brother."

But the Prodigal Son would have answered the priest of Rome: "You do not know the heart of my father when you use such language. Although I am not worthy to be called his son I am certain that he loves me. Nobody ever loved me as he did. He is the best, the most tender of fathers. . . . O priest of Rome, do not keep

me back, nor lessen the hope that has been my strength and my joy on my returning to my father! Trouble me no more, for I go to throw myself at his feet and to speak to him myself."

To deceive the people the Church of Rome is constantly saying that the heart of a woman, a mother, is always more tender and sensitive than that of a man, a father. But applied to the love of Jesus Christ for man the comparison is wicked and blasphemous. It is an insult to Mary as well as to Jesus Christ.

The most blindly devoted to the worship of Mary in the Church of Rome, if he takes the trouble to reflect, will be forced to confess that the compassion, the mercy and the pity of Jesus Christ for sinners during His life were infinitely greater and more efficacious than that of the Virgin Mary. Well, then, if it were so that Jesus and Mary were not alike upon earth how shall it be otherwise to-day? Is it possible that, since they are in Heaven the love and compassion of Christ have become less real, less efficacious than those of Mary? And that the compassion and love of the holy Virgin have obtained a degree superior to that of our Saviour, since Jesus Christ is seated gloriously at the right hand of the Father, where the Gospel shows Him to us constantly pleading for sinners?

It is true God has put in the heart of woman, especially a mother, inexhaustible treasures of goodness, affection and pity; but it is also true that God has kept for Himself a compas-

sion and love for the fallen children of Adam infinitely greater than all the love that ever was, or ever will be, in the heart of a woman, even a mother, without excepting the holy Virgin.

Again, if one wishes to have a just idea of what Jesus thinks of these pretended privileges which the Church of Rome makes the foundation of her worship he has only to read what our Saviour has thought, and thinks yet, of them, for He is to-day what He was yesterday. "While He yet talked to the people, behold His mother and His brethren stood without, desiring to speak with Him. Then one said unto Him, Behold Thy mother and Thy brethren stand without, desiring to speak with Thee; but He answered and said unto them that told Him, who is My mother? And who are My brethren? And He stretched forth His hand toward His disciples and said: Behold My mother and My brethren. For whosoever shall do the will of My Father which is in Heaven, the same is My brother and sister and mother." (Matt. 12: 46-50.)

Were the teachings of the Church of Rome true in regard to the pretended power of the holy Virgin over Christ—that He always did whatever she commanded Him—He would have gone to listen when she came to speak to Him; He would certainly not have refused to comply with any desire she had expressed to speak to Him. And, above all, He would not have replied in these words, that will be an eternal protest against the sac-

religious worship rendered to His mother. "Whosoever will do the will of My Father in Heaven the same is My brother and sister, and mother."

Let us bless the Lord for the grace and favor bestowed upon the humble and chaste Virgin of Nazareth, but let us also recollect that we have only one Saviour, one Advocate in Heaven, namely, Jesus, and that He has said, and still says, "Come unto Me!" It is to Him alone that we have recourse for salvation. Let us never forget that it is His name that we must invoke in order to obtain favor; and that it is in the blood of Jesus alone, shed on Calvary, that we have to trust for the payment of our debt to the divine justice.

In one word, Jesus, and Jesus alone, is our hope, our strength, our light, our way, our life and our salvation.

Baptist Home Missions

The two Home Mission Societies are committed to the faithful prosecution of mission work for Slavic, as well as for nearly twenty other foreign-speaking racial groups in the United States. The American Baptist Home Mission Society has under appointment 10 Russian, 16 Czechoslovakian and 15 Polish missionary pastors, in addition to 3 workers in cosmopolitan Christian centers, and 4 teachers in the Slavic departments of the International Seminary at East Orange, N. J.

Over fifteen hundred Papal agents in the public schools of New York City alone!

THE TYRANNY OF THE MASS

The June number of "The Catholic" (Dublin), has a striking article written by a Roman Catholic from which we take some of the more salient passages. These set out the conditions among Irish Catholics in picturesque language.

"Ritualists go into ecstasies about the mystic rites connected with this rather childishly theatrical performance, the mass, but the hardened Romanists do not feel any thrills even at the most gorgeous displays of High Mass in Cathedrals. Priests are specially commended for their speed in releasing the congregation from the ceremony which itself obtained its popular name from the actual words of dismissal "ite, Missa est."

I have had some experience of what mass-going is. I have avoided it and I have gone back to it, but I can assure you, gentle reader, that it is very dangerous and very unprofitable in the material sense to show undue disrespect for the mass.

"Sacrifice" Not Understood

Like most other Roman Catholics, I have for years held the very vaguest ideas about the mass. To me, as to most others, the mass represented a rather queer way of getting at the job of turning the bread and wine into the Body and Blood of the Saviour. In the circles in which I moved, everybody was sure that that at least did occur. What the words "Sacrifice of the Mass" actually meant nobody seemed even to think at all. Personally, most people seemed to me to think that sacrifice was really another word for sacrament, which itself

meant something holy and sacred. We were all told, of course, that the priest offered the sacrifice of the mass, and that in offering the sacrifice he repeated the sacrifice of Calvary. But nobody paid any attention to the formula used, going on quite innocently in their belief that the mass was simply a dodge for performing the miracle of transubstantiation and taking no account of the idea of sacrifice. In fact, as most Roman Catholics do not read the Old Testament, they are not as a rule familiar with the ideas implied in the word sacrifice.

Catholics and the Bible

I need not inform my readers that the priests themselves do not discuss the mass on any occasion with members of their congregation. They do discuss transubstantiation. In fact, the words, "This is my Body," "This is my Blood," are familiar to all Roman Catholics, because they are so frequently used by priests. Now, as all Catholics identify the mass with transubstantiation, they all believe that the Bible teaches both the mass and transubstantiation. And as there is always a number of Roman Catholics who refuse to accept the doctrine of transubstantiation, it naturally follows that they reject the authority of the Scriptures which they believe teach the doctrine of transubstantiation. These people have therefore no interest in the Scriptures, and laugh at Protestants who invite them to study the Scriptures. Every serious Protestant who has ever tried to deal intelligently with Roman Catholics knows that both the pious and the impious alike refuse to treat the Scriptures seriously. The Roman

Catholic Church offers to the young the temptation to become Atheists by its doctrine of transubstantiation, and makes it impossible for these rebels against that absurd doctrine to remain Christians.

Now, I did not notice that the mass itself had been consistently left out of all discussion by the Roman Catholic priests till I discovered that there was no Scriptural authority for the idea of such a sacrifice. While I deny *in toto* the idea of transubstantiation, I can understand that one might believe in transubstantiation without believing in the sacrifice of the mass. But one cannot believe in the mass without believing in transubstantiation. What the priests do, therefore, is to insist on transubstantiation firstly, and having quoted the words above mentioned in justification of their doctrine, proceed to talk about the sacrifice of the mass, as if the one naturally followed from the other, and needed, therefore, no additional justification by fresh texts.

Bible Stultifies Mass

Now, if there is anything surer than anything else in this world it is that the Gospels and Epistles expressly and plainly teach that the sacrifice on Calvary was the final sacrifice, which ended once and for all the idea of sacrifice for sin. The priest who claims to offer the so-called Body and Blood of the Saviour as a sacrifice for the sins of the people is violating both the letter and the spirit of Scriptural instructions and doctrine. It is therefore regrettable that we have not any means at our disposal to reveal to the young men and

women of Ireland, who are daily giving up all belief in the mass, that they are acting unconsciously according to the express ideas of Holy Writ, and not, as they unfortunately believe, heading straight for Atheism and the denial of Holy Scripture *in toto*.

You will understand why a Roman Catholic who rejects the doctrine of transubstantiation and consequently rejects the idea of mass, rejects also the whole teaching of Rome when you remember that the mass is the center of the whole Romanist system. . . .

How Rome Flourishes

It is useless therefore for Protestants to submit weakly to the position that we must give Rome free play in Ireland so as to stop freethought and bolshevism. Personally I prefer Voltaire to the Papal emissaries any time. The Roman Catholic Church flourishes by the process of stultification. It has nothing to teach humanity except blind submission to a priesthood. It bars every access to knowledge dangerous to its own existence. It is practically impossible in Ireland to put the case for religious reform. The ideas of the Reformation have not yet penetrated into the home-steads of Ireland, in spite of the printing press, in spite of the vast output of all sorts of controversial literature. And while barring all access to knowledge, the priests proceed merrily to corrupt the people. In the end, the application of a corrupt mentality to the problems of State produces that extraordinary indifference to progress and that extraordinary inability to attempt improvement which characterizes Romanist countries.

The inability to rise and to improve arises from the very simple fact that every Roman Catholic must necessarily regard the priest as the most important person in the community. Now, he can only do so when he abnegates reason utterly and accepts the priest's word for it that the priest is a miracle-worker. So strongly is this idea implanted in all Roman Catholics by the doctrine of the mass, which is the daily demonstration of miracle-working powers, that Roman Catholics do not feel seriously perturbed at the proposal to make the Pope infallible, a proposal which astounds all non Catholics.

The Bible in Rome

"There it is again—that red band! I saw it first in Rome, in Naples I saw it again, many times in Paris, and now in London—it is everywhere!"

The speaker was an Italian doctor, and a fellow student with a Salvation Army officer at Livingstone College, near London.

"Indeed," pursued the Italian, "but for that red band I should most certainly not be here now."

"Tell me about it."

The wearer of that first red band had mingled with the throng on the busy railway terminus at Rome. The young doctor had some time to wait, and was grateful when its wearer thrust a little book into his hand, with the request that he would read it. To his surprise he recognized a copy of the Bible—the first he had ever undertaken to read for himself. As he had promised the unknown giver to read it he set himself to the task of reading

right through the Bible. The result was that he was converted in the sense so admirably described by Papini in his "Life of Christ," and became enthused with the desire to follow the example of the pioneer, Paul, whose feet had trod that self-same soil, and whose hand had penned those immortal epistles from "his own hired house" in that very city.

Accordingly he associated himself with the Italian Evangelical Society, but found it had no foreign missions.

Unaware that the red band worn by the giver of the Bible had denoted any particular organization and despairing of getting the start he wanted in his own country he went to Paris. Here he obtained an introduction to the Church Missionary Society in London, and hence it was that he arrived in Livingstone College and saw again the red band worn by a fellow-student!

Recently there gathered together in an Army quarters near the college two French-Swiss officers and two others who had pioneered the Army's work and worn the red band in far Celebes, and the Italian doctor, who said, "I know now that it must have been a Salvation Army officer who gave me that Bible which enabled me to find God."—"War Cry," May 23 (abridged).

Dean Stanley, in his "Christian Institutions," says that the name "Pope" was first applied to the Bishop of Rome in the letter of a deacon to Pope Marcellus, A. D. 275, but it was not till 400 that they took it formally.

"AMERICA" NO "DAUGHTER" OF "ROME"

Many persons thought when they read the press accounts of the huge Holy Name political demonstration in Washington last fall that the high-water mark of Papalist impudence and insolence was set by the declaration of Cardinal O'Connell that Pope Pius XI, "now gloriously reigning," was the Chief Shepherd of all Christendom; and apparently to "rub it in" on the Protestantism of America, a few days later the loud-mouthed Cardinal made it plain that, in his opinion, he should have been received with the official honors of salutes, etc., that would be accorded, say, to the King of England or the King of Italy.

But in our opinion one Carlton J. Hayes, Professor of History, Columbia University, "goes" the Cardinal "one better." Cardinal O'Connell merely asserted the Pope's temporal and spiritual supremacy over President Coolidge and all the 57 varieties of baptized Christians (including the Holy Orthodox Church) in this country. Mr. Hayes boldly declares this nation to be a daughter of the autocratic theocracy of the Seven Hills.

As usual among special pleaders for the Vatican the truth is handled very carelessly, matters in dispute are treated as facts and the average reader will consider that in at least one place black is boldly declared to be white—where it is stated that the best of what the Pilgrims and the Puritans brought with them "no

matter how unwittingly was Catholic."

We are seriously told that this "country could not be what it is had it not been for Catholic Christianity." In that case the Roman Church has been trying to undo its own work—for to-day we see it boldly encouraging defiance of law and educating thousands of children in the anti-American principles of the Vatican, which has in the person of Pope Leo XIII condemned every one of the essential features of the American political fabric.

Mr. Hayes says that "the concept of Catholicism is broad and sweeping," and that "it includes not merely the aggregate of baptized persons in all ages and climes"—another way of saying that we are all "subjects" and "sheep" of the autocratic "Chief Shepherd of Christendom" in Rome. It is admitted, however, that "Protestant regions" have departed, more or less, from Catholic traditions. "More or less" seems a somewhat mild term to apply to the difference between Magna Charta and the Declaration of Independence and the Bull "Unam Sanctum" of Boniface VIII and the Encyclical "Immortale Dei" of Leo XIII.

It is very kind of the writer to say that "it is erroneous to minimize the contributions made by New England Protestants to the cause of American democracy," but we deny that their political ideas of an open Bible, universal education and religious liberty

were derived from the guilds of medieval Europe. Further, we deny that "representative government, trials by juries of one's peers and Magna Charta were Papal institutions." They are all antagonistic to the theory and practise of the Papacy. In so far as Magna Charta is concerned Pope Innocent III condemned it in toto in the Bull "Esti Charissimus" in the following language:

We . . . do hereby, in the name of the Holy Trinity, and by the authority of the Apostles Paul and Peter and our own, altogether condemn and repudiate the said compact or charter; and do prohibit the King, under pain of anathema, to observe and keep the same; and the barons of England and their accomplices to insist upon or stand by it; and We hereby render null and void the said charter, together with all obligations and securities entered into in pursuance or execution thereof, so that it be void and of none effect for all time to come."—"Papal Paganism," p. 133.

Of course the chief reason why Pope Innocent condemned the Charter was because it asserted the supremacy of the Law—with a capital L—over the King, and men who did, that one day it might assert its supremacy over the Church or the dictum of an alien Pope, the next. And to place the alien Church on the same level before—or rather under—the Law of the land was as hateful to Pope Innocent as it was to Pope Leo XIII who condemns this very principle on pp. 121, 122 of "Great

Encyclical Letters of Pope Leo XIII" in "Immortale Dei."

The last paragraph says that of any institution or ideal regarded as an aspect of true Americanism, its embryo and antitype are to be found in Catholic theory and practise.

Among the outstanding features of our national political institutions are the open Bible, universal education, separation of Church and State, liberty of conscience, liberty of worship, liberty of the press, liberty of teaching, the equality of all men before the law; the supremacy of the law over every organization, religious or secular, in the land; the universal obligation of every man to obey the law, means being provided to lawfully change any enactment to which objection is made by a sufficiently large body of citizens.

The amount of truth in the assertion that any of these had its origin in Catholic theory or practise is so small as to be negligible. Certain individuals or groups may have spoken or written about the basic idea of some of them, but such were never encouraged, nor did such ever receive the endorsement or favorable action of the Church.

The excommunication of the English barons for extorting Magna Charta from King John is an example of what the Papacy has done in respect of any who spoke or wrote or acted in favor of any of our essentially "American" national principles.

And no better proof can be furnished than by what we see to-day in Spain and Italy, in which they

are all trampled under foot every day.

We deny that Popes Boniface VIII and Innocent III are in any sense the fathers of a single one of our institutions, or that either Mussolini or de Rivera are exemplifying any of them in action.

Italy Under "Unam Sanctam"

The "Jersey [City] Journal," June 24, had a dispatch from Rome saying that the Chamber of Deputies had just passed two of the most revolutionary laws in modern Europe.

One gives the Government full powers for a year to discharge all public servants, including professors of national universities who are "not sympathetic with the Government." The other gives the Government the right to decree juridical regulations affecting courts of justice without the consent of Parliament.

Both measures have been hailed by the Government press as "100 per cent. Fascist." The more extreme sections of the Fascist press openly assert that the laws will be used to completely "Fascistize" civil service courts, discharging all public employees and judges who do not accept Fascist aims and methods and replacing them with worthy Fascisti.

By these laws the legislative branch of the Government virtually surrenders to the executive all control over the national administration and courts of justice. According to Parliamentary Commissioner Gatti these laws "give legislative sanction to the overwhelming fact of spontaneous assumption of the legislative

function of executive power through the issuance of royal decree."

The ideal expressed in the Bull "Unam Sanctam" of Pope Boniface VIII of "one sword wielded by the Church and the other by priests and knights at the will and sufferance of the priest" is now an actual fact in both Italy and Spain. Let the United States take note.

Most gratifying has been the rapid growth of the Italian Mission in East Cambridge, Mass. These people associated themselves together, secured a room and fitted it up for a chapel, without outside help. In spite of poor location the work prospered, due to their earnest spirit and zeal. They asked the City Mission Society for help, and two workers were sent them. The Sunday-school has increased 300 per cent., and they have been moved to a better locality. Their future is especially bright. The East Boston Italian Mission is so crowded that its Sunday-school has to meet in two sections—the boys at one time, girls at another. The Hyde Park Italian Mission now has a well-equipped chapel; baptisms have been frequent; a men's class of 40 has been organized, and Pastor Frank Valdini is ably leading the people forward.

If your subscription is in arrears, will you please remit at once, and also send us the name and address of a friend who you think would be likely to become a subscriber if we sent a sample copy?

ROMAN PRIEST PRAYS FOR RUM-RUNNERS

On Sunday, June 14, an appeal was made by Rev. G. F. Bennett, of St. Lawrence's Roman Catholic Church, Weehawken, N. J., to his congregation that we believe had no precedent in the history of this country.

It was, in effect a call to the congregation to pray for the acquittal of a set of law-breakers of whose guilt he was assured, at their trial next day, in which he was to be the star witness for the Government because he was on the dock and saw the alleged offence committed. The accused were police officials and nine were members of his parish. In one part of his appeal to the congregation he said: "We are all anxious for the same thing—liberty. Manifest our desires in praying to Almighty God, the Father, to the Son and to the Holy Ghost, in the hope that everything comes out for the interest of the men under indictment and who are on trial tomorrow. To harm them at any time was furthest from my heart and mind."

That the priest was himself assured of the guilt of the accused makes it all the more strange that he should place their "interest" above the vindication of the law, and the welfare of the general public. Of the twelve men ten were vested with authority to uphold and enforce the Hobart Prohibition Enforcement Act, which they were charged with conspiring to defeat. At the trial in January the jury had disagreed, being nine to three for conviction.

At the trial the next day the defendants were acquitted, and Father Ben-

nett said that he was pleased to hear the result. "It was what I expected." He was not quoted as to whether he thought the agency through which his prayer had been answered was Divine or merely human. Some people regard the prayer as having been addressed to men rather than the Almighty. That the priest had been assured of the guilt of the accused was shown again by a reply he made to the prosecutor in respect to this prayer. The latter asked if the prayer was "really a plea for mercy to these defendants." The priest replied: "Supposing a father and mother had a boy who disobeyed certain commands and when the father came home the mother told him. The father punishes the boy by sending him to bed without his supper and possibly giving him a spanking. Is it not fair for the mother to plead for the boy that he be taken from bed and given a supper?"

Prosecutor: "Your plea then was for mercy after punishment had been inflicted?"

"I take exception to the use of the word 'punishment.'"

"Was the father unjust to the son?"

"No."

"Then the mother's plea was a plea for mercy, wasn't it? This is the situation in your mind as far as mercy in this case is concerned?"

"Yes."

The Jersey City Journal quotes Father Bennett as saying to the newspaper men before he went on the stand: "This trial is a legal matter, and my testimony is bound and guided by the law. In our

church, if people make a confession of wrong they are absolved. In religion, we don't believe a person must be condemned for life or eternity for one sin. Why should he be in law? Why keep a man down because he commits one sin or crime! I have formed no opinion at all about the guilt or innocence of the accused."

"How do you reconcile your attitude as a priest in praying for the acquittal of the accused with that of your position as a State witness, obliged to testify against them?"

"As a priest, it is my duty to seek and pray for the forgiveness of men's sins. As a witness for the State, I seek justice—whatever that may be."

Just how a man who is a "star witness" against alleged offenders can "have no opinion at all about their guilt" is something the average citizen will find hard to understand. Moreover it is difficult to reconcile this with what he had said just before about keeping a man down because he commits one sin or crime, or the illustration he used of the naughty boy who had been put to bed when replying to the prosecutor. We must look up our works on Jesuit Moral Theology and see if we can find a solution there. We certainly know no better place to look for proof that black is really white in some cases, and that if certain sins and crimes are not precisely righteousness they are, under given circumstances only, so to speak, off-color or second quality deeds of merit.

In any case we think the Bootleggers and Rum-Runners Association should engage Father Bennett as their chap-

lain at a high salary to pray for the acquittal of such of their agents who get entangled in the meshes of the law.

But the system of education that creates such a mentality as that of Father Bennett has no place in any country founded on Protestant ethical principles, and professedly still living according to them.

Wycliff at Gettysburg

President Coolidge's recent advocacy of more governance of their own affairs by the people of the States gives timeliness to a controversy over the origin of Lincoln's "government of the people, by the people, for the people." James D. Law avers that the phrase was first used by Daniel Webster and Theodore Parker. Philip Kerr, who used to be David Lloyd George's secretary, says that the maxim was coined by Robespierre. Sir Hall Caine is to the fore with a claim that almost 500 years before the Gettysburg address, John Wycliff, in the first English translation of the Bible, has the following passage in his preface: "The Bible is for the government of the people, by the people, and for the people." Caine is certain that the "greatest of political democrats was inspired by the preface written by the greatest ecclesiastical democrat to the most democratic book in the world." "C. S. Monitor," June 10, 1925.

"The Pope is the ghost of the deceased Roman Empire, sitting crowned upon the grave thereof."—Hobbes. (Quoted in Dean Stanley's "Christian Institutions," p. 188.)

AMERICA AND CATHOLICISM

In the July "Forum" the Pope's champion is Mr. William Franklin Sands, described as "a distinguished diplomat—a Roman Catholic of Maryland's Colonial stock." He devotes two pages to a technical discussion of what "Dogma" is, more particularly in regard to the impossibility of salvation outside the Roman Church, as plainly stated in the Creed of Pope Pius IV. On this point many average readers will consider that Mr. Sands sets up one "infallible" Pope to contradict a previous Pope of equal "infallibility" while still believing the said previous "infallible" Pope to be right. He says: "On December 9, 1864, Pius IX, while reaffirming the truth of this very phrase which Dr. Fama cites ('Outside the Church there is no salvation') in a formal address to a gathering of bishops, had this to say on the subject! 'Far be it from us, venerable brethren, to place limits on the Divine mercy, which is infinite. . . . We must hold as certain that ignorance of the true religion, when it is invincible, excuses from all fault in the sight of the Lord.' It is important to note here the strength of the language used. The words 'it is certain' have a precise meaning in the language of the church, just as seemingly ordinary phrases have a precise meaning in the language of diplomacy. These mean that it flows with absolute logic from dogma, which is God's own teaching; so the Pope could hardly have put it more strongly. 'Invincible ignorance' is another phrase of exact meaning. It is the name given to the state of a mind which is in such good faith that it does not need to in-

quire further. Mr. Sands remarks lower down: "One must be patient with technical words and phrases used to express exact meanings."

One must indeed, and must also be patient with many Roman casuists whose utterances often suggest that they are trying to make black appear white.

The above words of Mr. Sands are quoted so that our readers may have something at least resembling an authoritative utterance on what many irreverent persons consider as merely a more or less clumsy effort on the part of Pope Pius IX to whitewash the teaching of "Outside the Church there is no salvation." Indeed, we doubt if many will be able 'to make head or tail of it.'

Dr. Fama said quite truthfully that "the Roman Church is the greatest autocratic intolerant monarchy that ever existed and blind obedience is the command, not the entreaty" and, with equal truth that Catholic allegiance to America is not possible except when Catholics are ignorant of, or inconsistent with, the teachings and aims of their Church.

Mr. Sands puts "some restraint on himself at this point." He chooses "to reject the dreamy barren controversy of seventy-five years—always ill-informed and unworthy of intelligent men" in an "attempt to enlighten." He then gives in his own language the sort of thing we find on this subject in almost any Papal organ.

In view of the fact that most of the warnings of this magazine and similar literature as to the Papal Peril are based on Vatican documents, Mr. Sands errs in saying that "most of the ob-

jections one encounters do not touch the teaching of the Church—of which teaching most people, including far too many Catholics, are profoundly ignorant.” (Vatican educators, of all degrees, should evidently consult Mr. Sands as to serious omissions in their curricula).

Another curious remark is that it is “not the Church is the target, but the Church as interpreted through the actions of those with whom we come in contact.” Of course, when Catholic officials openly countenance defiance of State and National laws on prohibition, Sabbath observance and gambling, as they do in New York and New Jersey, this has truth in it, but it is not true of the great mass of the Catholic laity, which is not, taken as a whole, conspicuous for wickedness or lawlessness. And as we have before pointed out Pope Leo XIII clearly set forth in the Encyclical “*Immortale Dei*” that the church had the right to choose which of the laws of the State it would or would not keep (Grt. Encyc. Lett. p. 114, see also pp. 112, 113, on supremacy of Pope and Church over rulers and the State.)

The rest of the article outlines the history of Catholic emigration and of Catholicism here and tries to explain for Catholic readers the waking up of the American people to the menace of their cult. It is largely attributed to “the congruence in America” of “diverse ethnological strains,” Mr. Sands appearing to think it due to inter-racial animosities rather than a renewed interest in and the study of the evils wrought by the Roman Church both in the present and the past.

The article, like those that went before, is silent on the arrogant Vatican claims of authority over people outside its communion as well as those inside it, its clerically-controlled education, and the anti-American fundamentals of the cult.

“The Forum” is rendering a great service to the whole American public by placing the controversy before many readers who have never seen any “anti-Catholic” literature. The silence of all these writers on the principal accusations made against their church is a strong reinforcement to the utterances of this magazine and similar publications.

The “Literary Digest International Book Review” is not an evangelical—or even a religious—publication. But the April issue contains an article on the subject of the Bible by Dr. Joseph Fort Newton, the opening sentences of which read thus:

“After all the ages, the Bible remains the most vital book known among men. It is the supreme example of what De Quincy called ‘the literature of power.’ History amply justifies the words of Jesus, ‘The words I speak are spirit, and are life.’ A sacred book of the Egyptians is known as the Book of the Dead, and in truth all ethnic Scriptures may be so described; they represent dead gods, dead creeds and dead empires. The Bible is the Book of Life, and the book of the living—it makes men, breeds, nations and civilization to grow. It is the moral radium of the world.”

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